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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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WHAT IS MAN?

A Scientific Explanation of Astrology.

DANIEL W. HULL.

If we but understood what we are, of what we are composed, and all that relates to us, we, who are reasonable creatures, would have more charity for each other; and instead of punishing the erring ones for their mistakes, we should be disposed to assist them in their attempts to overcome. No two of us are alike, physically, morally, socially or spiritually. Not one of us is at all times the same, in any respect. We are never what the world calls consistent, simply, because it is impossible for us to be so. When we have had a good dinner and our digestion is good, we are at peace with ourselves and all the world. When we are tired, and hungry, or have a headache and our entire nervous system is out of harmony, we are irritable and cross.

When on account of the plottings of Samuel, Saul was distressed and irritable, the evil spirit was reconciled by the music of David (1 Sam. 16: 14, 23.) No person should be blamed because he or she is physically different from every other person; neither should we expect people to act alike in all respects. When we come to see the constituents of the human body and the influences that shape our lives then we shall begin to know why we are what we are, and why others differ from us, physically, morally, mentally and spiritually.

It is generally known, but never thought about, that our bodies are composed of the invisible gasses of the atmosphere about us, nearly 75 per cent (74.3) of which is water, a combination of oxygen and hydrogen. The constituents of an average human being, one who is in perfect health, and weighing say 154 pounds is about as follows:

Oxygen, 19 lbs., hydrogen, 51 lbs., carbon, 66 1-2 lbs., nitrogen, 8.3 lbs., and small proportions of phosphorus, calcium, sodium and chlorine. The three essentials are oxygen, hydrogen and carbon. And these three essentials differently related will form sugar, starch, woody fibre and some virulent poisons. The nitric gas of which there are about 8 lbs. in the average human system, or 5-39 per cent., commonly known as aquafortis is a virulent poison and explosive.

We form glycerine by the union of oxygen, carbon and hydrogen in certain relations. We unite with that nitric acid and we have nitra glycerine, a high explosive. Again chlorine united with nitre will form an explosive with which it is dangerous to experiment; even with a smallest particle of it. Yet all these ingredients are within the human system. Is it any marvel that if wrongly related we should have explosive natures. One eight hundredth part of sulphurated hydrogen will kill a dog instantly, and a mere whiff of sewer gas taken into the system will decompose the gasses of the brain, a tedious sickness will follow, which may be further augmented by the poisonous drugs issued by the medical attendant at his bedside.

It has been found that in countries where iodine is deficient that cretinism or imbecility most abounds, thus showing that iodine has a relation to intellect, but so has phosphorus. It also appears that in order to perfect mentality the phosphorus must be rightly proportioned, not too little nor too much, as will be seen in the following.

The lower order of animals have 1 per cent of phosphorus in the brain.

Imbecile men have 2 per cent of phosphorus in the brain.

Men of ordinary intellectual powers 2 to 2 1/2 per cent of phosphorus in the brain.

Eccentric men 3 per cent of phosphorus in the brain.

Insane persons 4 to 4 1/2 per cent of phosphorus in the brain.

We thus see that phosphorus also has much to do with intellectual powers and that when inordinately proportioned it becomes dangerous. Is it any wonder then that we have explosive natures, in men? Possibly there is too much nitrogen chloride of nitre within their systems. There are people with too much acid in their systems, and they become sour and crabbed. We know this; for no person is so agreeable with a dyspeptic headache, as when his digestion is clear. Thus it is seen that people are what conditions make them, and are no more accountable than they are for any malformation of their bodies. If it was required, I could bring abundance of illustrations in demonstration of this proposition. It thus appears, also, if the world is not what we would have it, we can reform it, and make it just as we would like it.

All wrong relations of the gasses of which we are composed are the primal causes of disease, the medical microbe fad to the contrary, notwithstanding.

Microbes are usually a result of disease, and in rare instances the disease itself. All nerve power is dependent on the gasses, and when those gasses are not harmoniously related, there is resultant obstruction or excitation of nerve action. Of course as certain elements change the gasses of the human system, there are certain drugs, when rightly proportioned, that contain the power of correcting the relation of these gasses; but what is that drug? and what is the proportion required? This is a nice point. Physicians have been experimenting on this for centuries, and up to date nothing has been certainly settled. We have already seen that a wrong proportion would result in mischief. For while there can never be too much ozone in the system, too much phosphorus in the brain will result in insanity, and too great a quantity of any acid, would destroy the reasoning faculties entirely.

All persons are not diseased alike, neither are they organized alike, so that no two would require the same changes in the structure of the gasses of the human system. The most that can be done then is experimental, and no one knows this so well as old practitioners. When I think of the delicacy of the human system I am almost amazed that any one should venture to tamper with it, by the administration of the crudest of drugs; and, were it not for the ability of the system to eliminate the poisonous gasses likely to be created by drugs, the results must often be fatal.

There are other influences which make for health or disease. Take for illustration the emotions. All know that they may be operated on for good or ill effect. Bad news may result in a protracted illness, while good news has been known to restore a sick person to health. The first effect of bad news is to drive the blood to the heart, weaken nerve action, and thus weaken the action of the heart, consequently dissolving the gasses of the system, and yet the average physician when called in, would offer some drug, possibly morphine, which also has a de-

pressing effect, as an antidote, as if there were an antagonism between certain drugs on certain emotions.

Malice, fear, anger, on account of their tendency to dissolve certain gasses within the system, are deleterious. An angered mother nurses her babe and it goes into convulsions. A mad steer is killed and served out to the butcher's customers, and the next day the physician has abundant business and wonders what the strange malady which similarly affected all his patients was. He is so material in his "science", that he is unable to see any relation between the beef eaten that morning and the disease affecting his patients, and possibly, (if not probably) he will give some drug to further complicate things and thus lay the ground work for a chronic case of invalidism.

If certain emotions then produce disease, certain other emotions should become the antidote. Numerous instances are recorded, where people have been cured of long standing ailments, by some sudden excitement, often by some catastrophe, or seeming catastrophe, thus showing that the gasses of the system may be changed thru the action of the mind.

Christian science and new thought modes of treatment are illustrations on this point. Of all the means of the changes wrought in the gasses of the human system, none have been so effectual as magnetism. It combines the philosophy of Christian science, new thought or suggestion, osteopathy and massage with the magnetic forces of the healer. If the magnetic healer is a natural medium for the influx and efflux of the proper gasses, the patient being negative to such condition will give off thru him or her the poisonous gasses and draw thru the medial organization the gasses required. I have learned all this by experience. I find that during the process of healing my vital organs especially the lungs are drawn on so much in some cases as to render me temporarily hoarse. In the instantaneous cures which I largely perform in the presence of audiences, I am led to believe, that I hold a relation as medium between the audience and the patient, and I am never capable of exercising that gift on but three or four persons at one time.

After that I find myself so completely exhausted I am temporarily almost prostrated.

In most negative cases there is largely a want of oxygen and ozone and superficial practitioners have imagined that they could introduce it into the system by their various artifices and thru the medium of their various nostrums, but no results have ever been known to occur, as response to their crude experiments. Physical culture, and deep breathing has done much for these delinquencies, but unless there is a mental change corresponding, they too, are not always potent. Whatever change is made, must be a change that will effect brain action, and even this may be climatically affected as we have just seen. Hence travel and a change of scenery will bring about a harmonial relation, by changing the circulation of the system. So will the right kind of music.

This brings us to the relation of light to the nervous system. Dr. Babbitt of Syracuse, New York, has not only made an exhaustive study of this subject, but he has demonstrated that diseases are cured by adjusting the light to correspond with the requirements of the various diseases coming under his treatment. It is known that there are seven distinct colors or vibrations of light blended in each ray of sun. These rays correspond to the demand of our nervous systems. And here comes in the explanation of astrology, and it is for this purpose I am writing this lecture.

Man is related in one way or another to everything in the universe. As we have seen everything, even every emotion may change the

gasses of our systems and affect us for weal or woe, not only physically but mentally and morally, as well, while in life; so may our changing relation to the entire cosmos affect us. The prenatal and natal condition is the most susceptible time in the life, and life commences with the prenatal. It then follows the whole universe holds a responsibility in each human being, and each man and woman is largely what these conditions and influences made him.

About the 19th of March the sun enters the constellation Pisces, Astrologists tell us that the sun enters Aries on the 21st of March instead. This is because they have taken no account of the precession of the equinox, which moves the sun one degree backward in the solar system in every 71.8, on the 16th of March, and during the next twelve days or to the 28th, the sun is in conjunction with Gamma, in the constellation, Andromeda, about 25 deg. to the north. This star Gamma, is not one star but three different stars differently colored, one being sapphire, another green, and the other orange, or yellow, so that the planets about it may have, the various lights these suns emit or a blending of two or all the lights according as one or two suns are eclipsed by another one or their lights combine or blend.

Let us suppose that a child should be born when the red light or the garnet light or some other light was blending its forces with our own sun, we might expect as a result that the light from this far off system of suns would have some influence either for good or otherwise with the child thus born. Again let us suppose that the child is unborn at that time but is receptive to the influences thrown upon the mother, as a result we should find a nervous system given to it corresponding in a measure with the influence of the blended light coming from Gamma and our sun. Again October 17 to 29 the sun comes in conjunction with Arcturus in Bootes, north of Virgo a powerful sun which emits a golden yellow light.

Here again an influence is emitted to sensitives, and who are more sensitive than expectant mothers and new-born babes! We recollect that Andromeda was chained to a rock to be devoured by a sea monster by order of a reigning tyrant, and that Perseus slew the monster and reclaimed Andromeda who became his bride. Does that presage the future of those born under the constellation Pisces? I don't know. All I know is that the golden yellow or garnet or blue light of Gamma may have some influence on the physical health and the character born under its influence, modified by the influences of other suns nearly in conjunction at the same time, and the opposed suns, Castor and Pollux in Aries. Again Dec. 20 to Jan. 2, when the light of our sun is weakest it is in conjunction with the great white sun Vega five billions of miles in diameter with a circumference of 17,500,000 000 miles (great enough if hollowed out, to permit our entire solar system to perform all its functions within it and yet have 500,000,000 000 leeway). Shall we say that such a stupendous sun has no influence on our little solar system and that influence shall not determine the character of those coming next under it?

I have said nothing concerning Zodiacal influences. I only wanted to show that there was reason for believing in astrological influences upon the physical organisms, and the characters of those born or brought under their immediate influences. I could continue the arguments with reference to planetary influences, I might show what the character of the great white light of benignant Jupiter might result in or how the red light of fiery Mars would affect the nerves of persons born under his immediate influence.

I am not an astrologist. I am

something of a student of science and have studied astronomy in a small way in my days, and while to me the subject is too intricate for any exact conclusions, it seems possible that we may be able to crudely draw some inferences, and it was for the sake of showing the reasons for it, which for a long time I could not understand, (and not to understand with me, is to disbelieve,) that I have written this.

THE HEROES WHO FOUGHT ON BOTH SIDES.

Or the Boys in Blue and Gray—A Poem for "Decoration day."

BY JAMES CAMPBELL ROBINSON.

Bring forth the fairest flowers now
And decorate the graves
Of those who sleep beneath the sod—
Our dead and honored brave.
We know no "North," we know no
"South,"
But honor each today;
The heroes who fought on both sides—
"The boys in Blue and Gray."

The glory of the bravest deeds
Shines o'er them both today—
Those heroes who fought on both
sides,
"The boys in Blue and Gray."

In loving peace we deck their graves,
These heroes of our war,
Who fought for the glorious stars and
stripes,
The flag we all adore.
And those who fought for the "South-
ern flag,"
Both good men, true and brave,
Who side by side, sleep peacefully,
Within a soldier's grave.

Some sleep beneath a Southern sky,
Some on a Northern shore,
Those heroes who fought on both sides;
The loved ones, gone before,
But let the dead past buried be—
Fame's trumpet loud doth say—
"Such heroes true, the world ne'er
knew
As the boys in Blue and Gray!"

Then let no zealous bigot dare
To raise his venom head,
To cast his slime upon the graves
Of our illustrious dead.
Their names shall rest on fame's proud
scroll,
The bravest of their day;
The heroes who fought on both sides,
The boys in Blue and Gray.

The old "flag" once again doth float
Upon the land and main,
And those, whose swords, each other,
smote,
Are "brothers" once again.
United we'll fight side by side,
Should any "foreign prey"
Insult the flag that shields with pride,
The boys in Blue and Gray,

The glory of the bravest deeds,
Shines on them both today,
Those heroes who fought on both
sides,
The boys in "Blue and Gray."

Camp Progress Spiritual Association.

Opens Sunday, June 4, 1905, at
Moreland Park Grove, Upper
Swampscott, Mass.

This association has been reorganized with the intention of making it the leading camp for the summer season of 1905. We ask your co-operation and hope you will visit us and help along the cause of Spiritualism. This is not a money-making business, our only object is to promote this grand cause. All Spiritualists are eligible to membership in this association.

The grove contains about eleven acres of woodland very pleasantly situated in Upper Swampscott. Lynn and Salem electric cars pass the main entrance which should make it the resort of all Spiritualists of Eastern Massachusetts.

The grove meetings are a great help to all mediums who may take part, as it tends to establish more engagements for them during the winter season.

It is the intention of the Directors to select first class mediums each Sunday and would solicit correspondence from such.

Miss Annie Foley of Haverhill, is engaged for the opening Sunday.

Wishing your hearty co-operation we remain,—Benj. H. Blaney, 150 Elm St., Marblehead, Mass. Geo. D. Merrill, Lynn, Mass. E. P. Colley, 205 Eliot St., Boston, Mass.



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 from the amount you send.

**PERPETUAL MOTION OR IM-
 MORTALITY.**
 The only perpetual motion extant
 is life, and man constitutes this re-
 latively; however aiming for it ab-
 solutely through spiritual develop-
 ment in the mortal.

Education or intellectual develop-
 ment is the first step towards it.
 When this becomes self-acting it
 may be known as inspiration.

Inspiration is automatic thinking
 or reasoning and needs no other aid
 than interest in a subject or a tho't
 that implies a question.

While the aforementioned is the initia-
 tory or school towards automatic
 reasoning the latter constitutes the
 first principle of animal life, sensa-
 tion, made absolute—self-acting.

In that condition it has a higher
 spiritual than animal or material
 vibration—Or must have to become
 and remain self-acting or absolute.

As a relative quality it is what is
 known as spirit-inspiration—its ap-
 proach to the absolute or positive
 already enabling spirits to utilize it
 as a so-called gift through which to
 express a thought (an impression)
 or a series of thoughts (a message, a
 poem or an essay.)

Such constitutes the perpetual
 motion of the mind and the dawn
 of immortality.

Animal volition, expressed thru
 man as a conscious will, is likewise
 subject to growth or spiritual per-
 fection—made absolute or self-act-
 ing—having motion without the
 necessity of having to apply effort,
 and exemplified positively by an
 untiring energy and negatively by
 indolence.

Labor, disciplin, duty, exercise,
 and even fear, all contribute toward
 keeping in motion and aiding in the
 development of the will for becom-
 ing absolute. Not for the control
 of the universe, but for self-control,
 and conditions concerning the op-
 erator. Of course, selfishly applied
 turns it back to its animal state,
 just as inspirational knowledge sen-
 sually applied reverses this qualifi-
 cation from its attained standard
 and the operator loses his gift or
 dims its lustre.

Animal emotion, as anger, jeal-
 ousy, hate and combativeness or
 revenge is next in order (and often
 precedes the others). But these
 lower impulses must also be made
 positive or brought into harmony
 with the positive or spiritual of Na-
 ture. The schooling for this is by
 overcoming animal emotion with
 spiritual emotion—with such impul-
 ses as forgiveness, charity, benevo-
 lence, kindheartedness and the effort
 to harmonize with other mortals.

Like in the first two this limb of
 the human trinity is utilized by
 spirits for clairvoyant and other
 matter-penetrating effects as it rises
 in the spiritual scale or approaches
 the positive or spiritually harmoniz-
 ing condition; and in which all the
 animal emotions are allayed or pas-
 sified and substituted by the spiri-
 tual emotions exercised in the moral
 schooling.

This altitude of spirituality may
 be known as the love condition or
 that of absolute humanity—charity
 for all, malice towards none.

It is also that state of mortal

existence in which man comes en
 rapport with the cause or soul of
 things, even though he be not clair-
 voyant to a physical degree. The
 soul begins to see at all events, and
 makes the mind acutely conscious
 of its own consciousness. This is
 mental clairvoyance and is equally
 as accurate in delineating things
 spiritual as the more materialistic
 phase—the causes of which may be
 best unearthed by introspection, as
 they are individual, and generally
 due to some peculiarity or charac-
 teristic on another line bearing ma-
 terially on the gift as a soul qualifi-
 cation.

To attain a condition of perpet-
 ual activity on each of these lines,
 and which the animal qualifications
 spiritualized constitutes, is the aim
 of mortality and makes the individ-
 ual immortal in the real sense.

With either one or the other lack-
 ing he is not a perfected spirit, and
 subject to the same experiences to
 unfold them that a mortal is who is
 still wanting in the spiritual bal-
 ance, with Nature bearing on him
 more acutely than when protected
 by a material body.

Heaven and hell are based on the
 latter; and with all the material im-
 pulses spiritualized or vibrating in
 accord with spirit man is in heaven.
 With active passions unconquered
 he is in a fog. With a will made
 impotent by selfishness he is a pris-
 oner to localities (generally where
 the body left him). With anger,
 prejudice, jealousy or feelings of
 resentment still uncontrolled, he is
 in misery—unhappy—and that is
 hell. But the worst hell in which a
 spirit may find itself is the one cre-
 ated by self-love or lack of sympathy
 for others. Alone, in a gray mist,
 he feels the pangs of a misspent life,
 with no ray of light entering his soul
 centre, either as an index to a way out
 or as a comforter. He would weep,
 but even that relief is denied him.

He has clogged his life-centre by an
 oppressive aura, as woven from ego-
 tism or cold-heartedness, into which
 love's sunshine cannot penetrate—
 thus his loneliness—the reaping com-
 posting with the sowing.

Without love there is no living, yet
 the spirit cannot die. The awaken-
 ing of the love principle is needed
 to make life worth living. It adds
 the third and last step towards that
 condition of immortality every soul
 is instinctively seeking—namely, its
 full realization.

With love made positive or abso-
 lute as a counterpoise to ones nega-
 tive or animal impulses, the soul
 attains perpetual motion—life abso-
 lute or as it accords with the cause
 —God or Divine Love.

NATURE'S VOICE.
 What does Nature say to you?
 Listen to the birds, or watch the
 fish in the sparkling stream, or speak
 to the flowers in field and forest, and
 open your heart's consciousness to
 the responding vibrations.

All Nature speaks to the sym-
 pathetic soul. All life has voice for
 those who have love. God mani-
 fests through every effect, and we
 have but to peer through our soul's
 window to note them.

Sympathy is the language of all
 Nature, and who is most proficient
 in its use or application, finds the
 most friends along his life's path-
 ways.

Silence is eloquence when the soul
 of Nature responds to the soul of
 man, and life becomes interesting as
 the two greet each other thuswise.
 It is the human soul returning to
 its origin in personality, and the
 only method of cognizing God.

Unselfish love for humanity opens
 the way for this communion.

Fear seems to be necessary to keep
 some people alive or prevent them
 from falling into "innocuous desue-
 tude", as it does the younger fish of
 one class for the larger of another
 class, which latter no doubt feel a
 divine right to prey on the lesser
 lights in their element. Now, wheth-
 er it is necessary for religion to prey
 on the people whom it holds in fear
 or whether its upholders think it
 necessary to imitate their finny
 brethren in order to keep them in
 fear, is a question for debate at the
 next religious reform convention.

Isn't giving a person all the plea-
 sure we can because we think he is
 going to die soon rather a poor com-
 pliment? It seems like an insinua-
 tion that his pleasures will end when
 he enters the Pleasureland.

Moral prescriptions are needed for
 the selfishly sick.

SCIENTIFIC INSPIRATION.

Prof. J. T. See, material scientist,
 (1905) points out that the earth's
 interior is hard and rigid—due to
 the inconceivable pressure, and, that
 as the heat is beyond the critical
 temperature of every known ele-
 ment the matter must be essentially
 a gas reduced by pressure to a hard-
 ness and rigidity possessed by no
 substance known to us.

Arthur F. Milton in "Siftings" of
 1902 says: That the heavier sub-
 stances will always find their own
 way to the bottom of the lighter, is
 a scientific fact; and metals com-
 posing these substances on this
 planet, are most likely the ones to
 be found at the bottom or centre of
 Old Mother Earth, while their ag-
 gregation may constitute the law of
 gravity or the attracting power in
 that direction. Had an egg a com-
 parative attraction towards its cen-
 tre that the earth has, its shell would
 probably collapse; and which fact
 now being regarded as a future cala-
 mity concerning the earth's crust,
 may belong to the past.

Prof. George Forbes, (English as-
 tronomer 1902) hypothesized that
 a planet exists beyond the orbit of
 Neptune and separated from it by
 more than three times the distance
 of that planet.

In "Higher Realms" by Arthur F.
 Milton (1895) it reads on page 227:
 "There are two more planets beyond
 Neptune at immense distances with
 little hope (at that time) of discov-
 ery by telescope."

Is inspiration of scientific value?

PSYCHICS.

True love overcomes pride.
 Obsession is simply miscontrol.
 Hate the evil in another, but not
 the possessor of it.

The uncharitable way is to consider
 a man guilty until proven innocent.
 Some can only be won through
 the heart. Such are Nature's own
 children.

Self-suggestion is also spirit im-
 pression and as potent.

The new thought in Spiritualism
 is the exposure of the long harbored
 false theory of obsession.

Mind power without heart power
 behind it engenders but little con-
 version. Love is the anchorage of
 all reform.

Some oppose simply to feed their
 prejudice.

Laughter has vibration that often
 betrays to the sensitive the leading
 characteristic of the operator.

There is also a labored inspiration
 —known by its flatness or lack of
 enthusiasm.

There is no worse tyrant than a
 dogmatic egoist or conceited wise-
 acre.

There are ever among us true no-
 ble souls whose whole life has been
 a sacrifice for others as though that
 were their only mission, and whose
 talents were thereby hidden in the
 grind of this sacrifice—souls whose
 real worth never becomes known
 until they radiate in spirit to make
 their influence manifest under right
 conditions — souls whose love for
 those nearest to them was always
 sweet or tender, cheering or healing,
 and whose sunny influence is missed
 as the realization of their absence be-
 comes apparent. These are the
 martyrs to circumstances.

The three fundamental life-prin-
 ciples in the human entity are hy-
 pothecated to be

Animal: Sensation, volition, and
 emotion;
 Human: Intelligence, will-power
 and love.

Perverted or misapplied they be-
 come: Sensualism, selfishness and
 hate.

Effects: Disease, tribulations and
 misery.

The aforementioned rightly applied
 or spiritualized lead to inspira-
 tion, self-control and humanity.

Effects: Light, peace and happi-
 ness.

It is stated that Naples has the
 largest criminal population in Italy,
 and is coexistent the most religious.
 The more evil the more religion is
 needed as a counterpoise or reform
 measure.

Oregon has passed a Whipping
 Post Law for wifebeaters, the pen-
 alty being twenty lashes. Even if
 only passed as a threat it may have
 a moral effect in preventing this cow-
 ardy abuse of the will.

TRANSITION.

Death of Henry M. Barker.

The sudden death of Dr. Henry
 Milton Barker, (who resided at 230
 North Sixth street, San Jose,) near
 Carrville, Trinity county, Cal., on
 Monday, the 15th was a severe shock
 to his family. A telegram was re-
 ceived by Mrs. Barker soon after
 the sad event occurred and arrange-
 ments were at once made for hold-
 ing an inquest, embalming the re-
 mains and forwarding the body to
 this city. The deceased was a mem-
 ber of E. O. C. Ord Post, G. A. R.,
 of Los Gatos, of which organization
 he was a Past Commander, and the
 funeral was conducted under the
 auspices of the posts in this city and
 at his former home.

Dr. Barker was born near Sagi-
 naw, Mich., January 21, 1845, and
 was therefore 60 years, 3 months
 and 23 days old when summoned
 by death. At the age of 19 years,
 or in 1873, he enlisted as a private
 soldier in the Second Michigan In-
 fantry, in which regiment he served
 until the war ended. His mother
 died during his term of service and
 some years later his father also
 passed away. One brother, Wells
 T. Barker, resides at Grand Rapids,
 in his native state. His widow,
 Mrs. Ellen Barker, and two step-
 children, Mrs. Cora D. Ringlep of
 San Jose, and D. O. Dobson of Oak-
 land, survive him.

Dr. Barker and his wife resided
 at Los Gatos for four years, where
 he was widely known. He was an
 active member of E. O. C. Ord Post
 G. A. R., being chosen Commander,
 in which position he was always
 efficient, and it was largely thru
 his influence that the California and
 Nevada Department, G. A. R., held
 the first encampment at Santa
 Cruz. He was elected Commander
 of his post the second year of his
 residence at Los Gatos. In 1900
 he removed his family to Oakland,
 where he practiced his profession
 for a short period, and then again
 removed to Redding, Shasta county
 where he engaged in the develop-
 ment of a copper mine. In 1904 he
 went to Carrville, Trinity county,
 where he was engaged in mining
 operations until his sudden removal
 while absent from his family.

Dr. Barker was highly esteemed
 by a large circle of acquaintances,
 and among his G. A. R. comrades
 he was always a welcome visitor. He
 left San Jose March 6, and was ap-
 parently in excellent health and
 until his sudden removal he appeared
 to have a long lease of life.

The remains of Dr. Henry M.
 Barker, who died near Carrville,
 Trinity county, on Sunday night,
 will arrive in this city this morning
 from Oakland. The funeral will
 take place tomorrow. The news of
 his death reached Mrs. Barker
 at the residence of her daughter,
 Mrs. Cora D. Ringlep, 230 North
 Sixth street, on Monday morning.
 Her son, D. O. Dobson of Oakland,
 is also at present with his sister.
 The affliction is a severe blow to
 the entire family, coming without a
 previous intimation of the doctor's ill-
 ness, and much sympathy is mani-
 fested for them by the numerous G.
 A. R. comrades and other friends at
 Los Gatos and in San Jose. The
 arrangements for burial services are

being made by the Commander of
 the E. O. C. Ord Post, in which
 Sheridan-Dix Post and Ladies of
 the G. A. R. will most heartily co-
 operate.—San Jose Herald.

Immortality.

I know not by what good fate my
 thoughts have been always fixed
 upon things to come, more than upon
 things present. These I know
 by certain experience to be but
 trifles; and if there be nothing more
 considerable to come, the whole be-
 ing of man is nothing better than a
 trifle. But there is room enough
 before us, in what we call eternity,
 for great and noble scenes; and the
 mind of man feels itself lessened
 and straitened in his low and narrow
 state, and wishes and waits to see
 something greater. And if it could
 discern another world coming, on
 this side of eternal life, a beginning
 glory, the best which earth can
 bear, it would be a kind of immor-
 tality to enjoy that prospect be-
 fore-hand, to see, when this theatre
 is dissolved, where we shall act
 next, and what parts, what saints
 and heroes, if I may so say, will
 appear on that stage, and with
 what lustre and excellency. How
 easy it would be, under a view of
 these futurities, to despise the little
 mops and honors, and the momen-
 tary pleasures of mortal life.—Lord
 Bacon.

CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y., July 14 to
 September 1.
 Chesterfield, Ind., July 15 to August 25
 N. Y. S. A. Mt Pleasant Park, Clinton, Ia., July 30 to
 August 27
 Los Angeles, Cal., June 25 to July 25
 Forest Home, Snowflake, Mich., July 20 to Aug. 21
 Circle of Light, Williams Bay, Wis., May 15 to
 Oct. 31
 Onset, Mass., July 25 to Aug. 27
 Unity Camp, Lynn, Mass., June 4 to September 24
 Sunapee Lake, N. H.—July 20 to Aug. 27
 Vicksburg, Mich.—July 20 to Aug. 27
 Mineral Park Camp, Garrettsville, Cal.—June 25 to
 July 25
 Central N. Y. Sp. Assoc. Camp, Freeville, July 25 to
 August 25
 Packard Heights, Pa., July and August
 New Era, Portland, Ore., July 8, continuing 4 Sun-
 days
 Edgewood, Washington, July 20 to Aug. 20
 Ashler, O., Aug 4 to 27
 Central Ohio, Columbus, June 4 to 25
 Camp, Pangloss, Upper Swampscott, Mass., opens
 June 3
 Ocean Grove, Harwich, Mich., July 9 to 25
 Lake Brady, O., July 20 to Aug. 20
 Grand Lodge, Mich., July 21 to Aug. 21
 Winfield, Kan., July 15 to 25

NOTICE.

Any friend of the Mediums Relief Fund of the N. S.
 A., sending one dollar to aid its good work will re-
 ceive—if desired—one set of spiritual tracts, and one
 copy of "Vedala," a booklet of choice poems. Those
 sending two dollars to the fund will also receive a
 copy of "Legends of Truth," a short bound book of in-
 structive spiritual matter.

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 N. S. A. Secretary,
 600 Pa. Ave., S. E., Washington, D. C.

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 rules. Avoid anything likely to be unpleasant when Mars rules. Price,
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 tions in Astrology. Tells how to read your own horoscope, and how to
 tell the favorable times in each year. 27 pages questions and answers.
 Price, postpaid, \$1.50



LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

ENTERTAINMENT.

Lily Dale never does anything by halves. The entertainment at Library hall was an example of what can be done when all hearts unite for one good aim—this being to tender Mrs. Maggie Wildrick a benefit.

The hall was crowded to its utmost capacity, and the program of the evening consisted of an entertainment, followed by a supper and dance.

Part first opened with an orchestra rendition—Mrs. Grace Champlin, musical director.

This was followed by a recitation "To the almighty S" by Mr. Pierce. Then came in order song, instrumental music, dialogues, readings, and other recitations.

Among the first named were several chorus songs by the Lily Dale choir, which earned a rousing applause each time, and solos by Mrs. Wildrick, whose sweet voice thrilled the audience; a solo by Miss Bessie Akin, whose tender expression was appreciated by all; a piano duett by Helen Smith and Ella Richardson, our little musical artists; duett for piano and violin by Lulu and Marie Dayton; and a pretty little song by Frances Carroll. Among the other features were a scarf-drill by the flowers from our mothers' garden; a dance by Bessie Burke; and recitations by Reva Smith, Eddie Best, Lester Haas, Maud Hudson, Etron Best, Flossie Wildrick, Harold Nutting, Maud Paul, Roland Smith, Maud Werner, and Minnie Cass.

Towards the close Mr. Edwin Ross characterized and recited a humorous poem which brought down the house and called for another.

Mr. W. H. Bach then delivered one of his original German dialectic essays, which brought the listener's think box and laughing-muscles into serious conflict.

Mrs. Ida M. Pratt, our school-teacher, ably served as conductor of the whole and Mrs. C. D. Greenamyer made the closing remarks—thanking the audience for its attendance; the participants on the program for their labor of love; and congratulated Mrs. Wildrick on her success.

Supper followed in a novel and practical way. Pretty waitresses—composed of aforementioned flowers of Lily Dale—first passed around plates and coffee cups, supplemented with forks, spoons and napkins, and then returned for the good things, a variety as extended as the program.

A dance ended the sweet dream of music, song and soul enjoyment. Now for those of the approaching camp!

NOTES.

Mrs. Devereaux is spending a few days in Jamestown.

Mrs. Estelle Fish Baillett is occupying her cottage on North street.

Mrs. Purple is still confined to her room from the effects of her recent fall.

Dr. James Watson, Dental Surgeon, has located for the summer on North street.

J. H. Binney has gone to Olean and several other places in that section.

Mr. and Mrs. J. H. Turner of THE SUNFLOWER force spent Saturday in Dunkirk.

The condition of C. B. Turner is somewhat improved but he is still a very weak man.

Roger Smith and Mrs. M. E. Smith of South Dayton, visited Mr. and Mrs. White at the Leolyn.

C. F. Runckel spent a few days on the grounds and packed his outfit and shipped it to Buffalo where he intends to enter business.

Mrs. Kittredge and Mrs. Deitrich of Buffalo, visited the grounds and Mrs. Deitrich purchased the Kittredge cottage on Third street.

Mrs. J. S. Starr has arrived, also their furniture and Mr. Starr and Mrs. Reilly have bought the Oscar Allen cottage on Buffalo street.

Miss Alice Slynner is visiting at the home of Edwin Ross.

Mr. and Mrs. Dean are visiting Mrs. Binney.

Gilbert Turner and grand-daughter Miss Flora Frees spent Sunday at the Dale.

Mr. and Mrs. Howard of Jamestown spent Sunday here looking over a cottage with a view of purchasing.

There is an orange tree only a foot high that has over one hundred buds and blossoms on it at the Sunflower cottage.

Geo. P. Moore spent a day on the grounds looking over his cottage on Cleveland Ave.

L. C. Harris was among the week's visitors.

All persons having books belonging to the Lily Dale Library are requested to hand them in as soon as possible to be catalogued. Some having been out considerably over their time limit, and have been wanted by other readers. It is but fair that all should have like privileges of reading.

Mr. and Mrs. S. M. Skidmore looked over the Skidmore cottage on Monday. The administrators wish to sell the property to close the estate and anyone wishing to secure a fine home on the grounds at a very reasonable price should investigate it.

Mr. and Mrs. E. Beeman of Ripley are spending a few days on the grounds looking over their cottage on First street.

OUR CAMP.

Mrs. Pettengill has returned from her winter trip and is exceedingly well pleased with the prospects for the summer. Nearly all the speakers for the Assembly have been engaged, and arrangements are being made for the comfort and convenience of the summer guests.

She thinks the grounds present a better appearance this spring than they have before in years, and is pleased to know that more cottages are rented for the season (many of them being now occupied) than have been for some time.

She is not yet ready for an extended announcement of the program, but an outline program can be had by sending for same. The special edition of THE SUNFLOWER will be issued June 24th, and all matter for that issue must be not later than June 15th. Anything later than that date will not be inserted as the forms will positively close June 15th. Anything of any length should be here by the 10th.

It is the intention to make many decided improvements on the grounds. The Association buildings will all be painted, arrangements to accommodate the Willing Workers will be made, and everyone who comes to the meeting is requested to bring something for their bazaar. The gate entrance is being improved and widened, and other things for the comfort and convenience of visitors are in the plans.

Let us all join hands in helping the good work on. We should remember that while there is but one pair of hands to do, there are many to criticize, and it is far easier to criticize than it is to do better ourselves. So let us take up the gauntlet and defend and boom Lily Dale for the summer that is before us. Co-operation is the watchword. Let us make this the most successful season ever known here.

As we go to press the news reached us that Mr. D. W. Hull was knocked down and seriously injured by an automobile in Los Angeles, Cal.

CONFERENCE.

In place of a conference next Sunday, an entertainment will be held at Library Hall on the Saturday evening before (that is, June 3rd). Admission 10 cents, for the benefit of the Willing Workers. Committee of arrangements for this and other entertainments to follow every alternate Saturday: Mrs. Ida Pratt, Mrs. Maggie Wildrick and Mrs. Scott Smith. The next Sunday conference will be held June 11th, and every alternate Sunday after that. This was decided to be the program until camp opens.

Some people claim to be sensitive when they are only "touchy," a disease generated by being too much in love with one's self—having too great an opinion of one's own powers or gifts—believing one's self entitled to more consideration than others.

Buffalo Notes



N. H. EDDY, Correspondent.

Sunday morning and evening, May 21st, Mr. J. Clegg Wright of Amelia, Ohio, occupied the rostrum at spiritual Temple, Prospect and Jersey St. His guides and inspirers gave some very interesting ideas relative to past history, coupled with points pertaining to the present and future conditions of progress and developments.

In the evening the preliminary remarks by Mr. Wright were deeply interesting; then, after a hymn was sang, Spirit John Shaw took control of the medium's forces and made some interesting statements concerning his own, earth life experiences; also in regard to the human expressions of nature and conscious life; also spoke of past history and future existence. A larger audience than usual was present, and listened with marked attention. Words are inadequate to express the significance of the grand truths given through the spirit intelligence of the medium.

Wednesday evening seance at Temple, was a decided success. A large and appreciative audience greeted Mr. J. Clegg Wright. His subject for the evening was mediumship. His discourse was more than usually interesting and instructive. He not only explaining the philosophy of mediumship but selected several from the audience who went to the platform and received most excellent readings which were of interest to both individual and audience. Mr. Wright is an able expounder of the spiritual philosophy. May 28 is the last Sunday of Mr. Wright's engagement with our society, and Wednesday eve, May 31st, closes his month's service.

Lyman C. Howe will serve the society during June.

LILY DALE ADVERTISEMENTS.

SKIDMORE COTTAGE FOR SALE.

To close the estate of the late T. J. Skidmore, the Skidmore Cottage on Cottage Row, Lily Dale, will be sold at a very reasonable price. The cottage is well built, hard wood finish, lathed and plastered, has carpets on all floors, and some very nice furniture, including piano, fine sideboard, roll-top desk, heating and cook stoves, etc.

Address: W. H. BACH, Lily Dale, N. Y.

Laura E. Conklin

The renowned medium of New York, will give

SITTINGS DAILY

from 10 a. m. to 4 p. m. Gives Names of Sitters, also those passed away.

28 SOUTH STREET, Next to Sunflower Office.

FOR RENT.

Good Rooms
Near Auditorium.

Lizzie Turner, Lily Dale, N. Y.

COTTAGE FOR SALE.

Furnished or unfurnished. One of the finest locations on the grounds facing the park, two minutes walk from the Auditorium, across the street from the Maplewood Hotel. Ten rooms, halls, closets; draws and cupboards built in the walls, has furnace, and acetylene gas plant, with all connections. Three large verandas. Good, dry cellar. Terms, part cash, balance easy terms.

Address Mrs. M. M. JONES, Lily Dale, N. Y.

Mrs. Purple's Cottage For Sale.

I wish to sell my cottage across the street from the grocery store and South Park Hotel. Fully furnished and has always been rented. Has large veranda. Two minutes walk to the auditorium. For terms and full particulars address, Mrs. M. B. PURPLE, Lily Dale, N. Y.

DE WITT C. HOUGH

Son of the late Mrs. Stoddard Gray, will hold Seances for

Full Form Materializations

Sunday, Tuesday and Friday Evenings at 8 o'clock. 28 South Street, next to The Sunflower Office.

Rooms and Cottages For Rent and Sale.

Anyone desiring cottages or rooms, for rent or sale, can get full information by addressing, enclosing stamp, or calling on

NELLIE WARREN, 8 North St., Lily Dale, N. Y.

SUMMER HOME FOR SALE.

A beautiful summer home, on the banks of the Middle Cassadaga Lake, forty rods south of the entrance to the camp grounds, will be sold on reasonable terms. No finer location for a summer home could be found. For particulars address,

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A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything: Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

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A. C. WHITE, Manager,

Lily Dale, N. Y.

THE MAPLEWOOD.



The Maplewood, the Association Hotel, will be conducted on a liberal plan, at \$1.50 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

A. C. WHITE,

Lily Dale, N. Y.

Jackson Cottage

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GOOD HOME COOKING

Cooked Meats, Vegetables, etc. Furnished to Campers at the Kitchen Door, from 5 cents up

We thank all for past patronage and announce that we are better prepared than ever before to cater to the comfort of our guests.

A. H. JACKSON, Prop., 11 Third Street, LILY DALE, N. Y.

The White Restaurant and Bakery

DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.



The South Park House

J. H. CHAMPLIN Prop.

NEAR THE AUDITORIUM.

Large Veranda, Cool Dining Room, Bath Free to Guests.

RATES:—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00; Single Meals, 25 to 40 Cents.

LIVERY AND DRAY. I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.

C. D. GREENAMYER,

Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

LOVE OVER ALL.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleet-er;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset's splendour;
No robin but may thrill some heart,
His dawn-like gladness voicing;
Love gives us all some sweet, small way
To set the world rejoicing.
—Selected.

CAUSE OF DISEASE.

Like cures like, it is said; but it sometimes has the reverse effect—notably when overdone.

That alcoholic stimulants are beneficial or vitalizing to weak lungs to the extent that these organs need them—limited to the momentary lack of vital force or weakness—is unquestionable. But that intemperance also lays the foundation for consumption (perhaps due to over-stimulation with reactionary tendencies) is suspected by psychic science—if not as an immediate effect always, at least as a hereditary one. But this does not make Homeopathy an unscientific practice any more than that it is necessary to warn against water drinking because too much of it is unhealthy under circumstances. Reason is never fanatical. Its equilibrium is exemplified by the designs in Nature.

Thus it is not the use, but the abuse of a thing that makes it injurious; and man may abuse anything that is otherwise beneficial to him. He may abuse a natural desire or appetite; a habit harmless in its way; even a talent or gift. The organs, which largely govern the senses, are the sufferers by such abuse; and, like the lungs, become diseased finally—often manifesting more markedly in our progeny because we impart to them in their infancy what may not yet have affected us in our still vigorous manhood. But if we live long enough we will find the same remedies or treatment applicable to parent and child in the end.

Now, every disease which human ity is heir to or appears in the medical category of diseases, is originally founded on abuse in some form. Is the body at fault? What permits the indulgence or habit—whether self-acquired or inherited? Is it not the mind—our reason? Does a dead body exhibit passion? Is not reason, therefore, responsible—wrongly applied—abused?

Being born with a passion may be our misfortune, but still we have our reason to decide whether it shall govern us and foster the disease contingent to it, or combat it and be cured. That a disease can be ameliorated by temperate living is well known; then why not cured by resisting its cause if it be known? And it may be known by the secret vice that haunts us or the temptations we are subjected to under circumstances; for, if physical ailments are effects of some passion, the latter will manifest at times as its shadow. Our intuitive or instinctive resistance of certain vices or temptations are these shadows, and which resistance is our salvation from some disease inherited. We are thereby holding its cause in abeyance—equal to removing it by degrees.

Now, if we could locate, find, diagnose or discover the mental causes of all those diseases catalogued and noted plaguing humanity, we could soon teach a new health-doctrine, that would make physicians, surgeons and drugs as needless as man's appendix, and probably find the cause for appendicitis—which, who knows, may be due to some irritability or peevishness founded on selfishness, instead of the peevishness which often accompanies appendicitis, being due to that trouble. We, too often, mistake the effect for

the cause in human ailments, and by simply removing the latter, the real disease remains unaffected.

Selfishness or hatred, and even intense envy or jealousy, undoubtedly founds as many diseases as sensualism or intemperance, in that the former vitiate the blood, with compatible effects on all portions of the body. Skin diseases may thus find their origin in the misuse of reason—all the aforementioned named evils being effects of reasoning minus the love-principle injected; and where there is no love there can be no healthy life-fluid generated—love being that principle in nature and in man, which if reversed in connection with any living thing, robs it of vitality, and leads to decay, disease or death.

Love is the creative force of existence, and thus the highest, presumably; and when with drawn by selfishness, uncharity, covetousness or ill-feeling of any kind, must naturally deprive its agent of that which furthers growth, imparts strength or inspires to activity. But where these are lacking their opposites are substituted with evil results.

Who shall gainsay that man is not responsible for his own troubles—physically as well as mentally and morally? And what other factor is the founder of them all but selfishness?—Banner of Light.

A MUSICAL MEDIUM.

The French Society for the study of Psychic phenomena, which holds its meetings regularly in Paris, has had its attention called to the peculiar faculties of M. Aubert, concerning whom the following report appears in "Le Progres Spirite." M. Aubert was introduced to the society by M. G. Delanne, the well-known editor of the "Revue Scientifique et Morale du Spiritisme," and author of those excellent works, "The soul is immortal," "Spiritualism before Science," "Spiritual Phenomena as attested by Savants," and "Anime Evolution."

The gentleman stated that M. Aubert possessed no musical talent whatever, either as a composer or as an executant, had never learned so much as the rudimentary principles of music, but under spiritual control, he plays with extraordinary brio a multitude of pieces absolutely and entirely unedited. The report continues thus:—

"M. Aubert took his place at the piano, and after an invocation addressed to the invisible musicians, and a pause of a few minutes, we saw his fingers running over the key-board with a dazzling rapidity which was quite stupefying. The music of disincarnate celebrities is ravishing, and it is with the utmost admiration that we listened to his perfect execution of grandiose and unknown works. The virtuosity of those improvisations was such that we cannot find words capable of expressing the intensity of the feelings we experienced during that memorable sitting."

"We will class in the order in which they presented themselves to us the illustrious masters who did us the honor to give us that superb manifestation, and will very succinctly analyze the works we listened to, while endeavoring, at the same time to describe the visions they called up in our minds."

"Mendelssohn was the first to open the entertainment by a 'Romance without words,' which charmed the entire audience."

"Then came Chopin, who executed a 'Nocturne,' bristling with difficulties, but these appeared to be mere child's play under the agile fingers of the medium. Liszt followed with a 'Fantastic Fantasy,' which transported us with admiration."

"Beethoven, the chief of the musical group, it appears caused us to listen to a 'Descriptive Symphony' of which we retain a faithful recollection. It commenced with a murmur, representing the calm of the forest during the early morning, then thrills skillfully combined, imitated the chirruping of birds on awakening from slumber. Then came a burst of joyous melody, denoting the rising of the sun. Presently was

heard a hunting song in the far distance, which insensibly approached us until we could distinguish the sound of the horses. They gradually diminished until it faded away in the depths of the forest, and then a new murmur caused us to appreciate the holy stillness of nature. The vision of all these diverse phases was excited by the able combination of admirable and brilliantly executed phrasing; so that the piano really spoke.

"Rubinstein succeeded Beethoven. He gave a sort of 'Witch's Sabbath,' beginning with the striking of the hour of midnight on various clocks, afar off and near. Then came the errant spirits; at first one by one, and then in a tumultuous crowd, with a formidable din. All of a sudden there were six strokes of a bell. The morning had dawned, and you heard the sound of the spirits flying before the light, the ascendancy of which was announced by the solemn strains of a morning hymn."

"Rameau replaced Rubinstein and executed with an absolutely peerless effect a delicious 'Gavotte.' Schubert then played an admirable 'Triumphal March,' full of 'go,' and as full of difficulties."

"Strauss succeeded by performing an exquisite 'Waltz,' and finally, at the request of M. Delanne, the spirit of Stradella improvised a grandiose 'Action of the Graces,' in which you seemed to be listening to a number of powerful organs; this being intended as a thank offering to the spiritual group for having manifested themselves in so masterly a manner. We offer to the Medium, in the name of the French Society for the study of Psychic Phenomena, our most sincere thanks for the never to be forgotten hearing which he gave us, extending over two hours and a half."—Harbinger of Light.

Obsessed by a Passion.

I read your articles on obsession, or rather, non-obsession, with much interest, and I think you have made your point clear.

I have had similar experiences, but could not explain them, until I read yours. This makes me understand my case. I felt that I was obsessed, but could not fasten it on spirits. I see now how it was.

We can obsess ourselves by a thought or a passion, if we dwell on them at length. My obsession was due to a passion—one that has always troubled me more or less, as I was inclined to give it thought. At times I was free from it entirely, and then I would give it reins by thinking of it for days. Before I was aware of it, it controlled me like a spirit.

By degrees I began to understand that it was my own fault; and, when I felt its control, would shake it off by reversing the thought. Finally I got rid of it entirely, and then my spirit friends could communicate with me at ease. Then they could explain the situation as you have described it, only I could not make it clear for others.

READER.

I Love You.

What a privilege it is to send love to the ends of the earth! When we realize the oneness of all, how can we keep from it. I used to long to lift the lid of every one's brain and look in, but now I delight to open the door of every one's HEART, and gently enter.

Hate any one, and you pinch yourself up. Love, and you unfold. You can find the divine spark in everybody.

Put yourself in everyone's place before you speak; it will make you tender minded. Misjudge no one. Do not ostracise the soul that is in embryo; rather let your own light shine.

Be a star in sympathy with space and be the air thru which the bird flies. Come into intimate touch with all life. Its thrill is the pulse of God.—Ida Gatling Pentecost in New Thought.

Do the stars also govern the destiny of spirits at their birth—transition? If there is a spiritual counterpart to our Earth—which it must be to harbor the spirits thereof—there is to other planets as well; and in which event they must have their spiritual suns. Thus the whole galaxy of stars will meet the arisen spirit as it did the mortal at birth. Now, if the stars govern mortal destiny why not that of spirits?

D. A. V. & P. R. R.

(Central Standard Time.)
(One hour slower than Eastern Time.)

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PSYCHICAL.

THE EFFECTS OF RIGHT AND WRONG.

—By MRS. JENNIE MARTIN.—

[Continued.]

After composing herself, Edith picked up her letter and handed it to Frank, closely watching his face. As she saw a tinge of disappointment, she openly asked if he was not glad to know that great possessions were hers and that a dear grandfather was still living.

"How can I say I am glad when this wealth will take from me the only woman I love!"

"Oh, my dear Frank, have you no confidence in me?" replied Edith breaking down into tears.

They were suddenly interrupted by a loud rap at the door and were surprised to find a policeman standing there.

"Is Frank Lawson, the medium, at this place?" gruffly asked the individual.

"I am the medium, sir," answered Frank, closely watching the man before him.

"Well, Mr. Lawson, I have been informed by your neighbors that you are unsafe—that you are liable to do great harm at any time; and by the authority of the city I have been sent to lead you to a place of confinement; and any stubborn move from you will cause me to use handcuffs. So if you become unmanageable, I have a few men out at the corner to aid me!"

Without a word of contradiction Frank picked up his hat and followed the officer.

When Edith overcame her stunned feelings she sank to the floor and wept bitterly. Thus Mr. Harrison found her when entering the house. In a few trembling words she explained her sorrow to him. Mr. Harrison became greatly excited over the matter and after a little reflection he hastened to his family physician and soon with his old friend was swiftly carried to the jail building.

A little conversation at the entrance readily convinced Mr. Harrison that Frank was again influenced by his tormentor, for the men were speaking of the terrible ravings of the prisoner who had just entered. The good old doctor turned to his greatly disappointed friend and said "This tells the story; we might just as well go home, for I cannot diagnose him as being free from insanity; and, as for Spiritualism, you know I have but little faith in it."

With a heavy heart, Mr. Harrison returned to poor Edith who was trying to hope that his plans had freed her lover from imprisonment.

A few more weeks passed by and during this time Frank Lawson was placed in the insane asylum and his heart broken mother returned to her old parents who lived not far from the city where her misjudged son was placed.

Sadly Mr. Harrison and Edith left their beautiful country to find a still fairer land beyond the deep waters. When at last entering the magnificent dwelling of the overjoyed grandfather, Edith was warmly grasped in his loving arms and almost smothered by the many friends who gathered around her.

On the second evening of their arrival a fashionable ball was given in honor of the granddaughter who had slipped from them in babyhood. Many suitors bowed to Edith and praised her beauty with great extravagance; but the sad thoughts of the flattered girl were far away trying to comfort the lone prisoner who was still affected.

The beautiful white satin dress and sparkling jewels that were given by the grandfather had no approbative effect on the well-poised mind of Edith Harrison, for like a fluttering dove she was skipping here and there, trying to reach the poor who had been invited to the festival. The guest in the higher circles of society shrugged their shoulders and said, "Ah, that must be American style."

At the closing of the large gathering Mr. Bregenz called the attention of the gay chattering crowd, informing them that his fair granddaughter would now entertain them with some of her American opera airs.

Soon all were eagerly listening to the birdlike voice that carried with it a solemn sound. None but Mr. Harrison knew why her voice was thus effected. At the close of these plaintive airs she stepped to her own mother's piano and with closed eyes skillfully touched the keys of the well sounding instrument; and to the great astonishment of her grandfather joyfully sang and played his favorite German air, and at every change of music her voice became more and more like that of his long lost Matilda.

"Oh, my Matilda surely is reincarnated in this beautiful body of my grandchild!" enthusiastically cried Mr. Bregenz, dropping on his knees beside the sweet unconscious singer.

A solemn hush followed the strange proceeding; and after a few remarks of amazement the excited crowd dispersed.

Two months have passed by since the arrival of the American guests; and during all this time the young heiress had received several offers of marriage, even those in rank having bowed to her.

Mr. Bregenz wished that his talented grandchild might be seen and heard by many; therefore he led her out into the surrounding countries and visited the prominent cities that they contained; but all the grandeur was beginning to seem like a mas of mockery, for no contentment came to the weary heart.

"Oh, to be alone with my sorrow!" cried Edith wandering thru a beautiful garden in the fair land of Italy. "One word from my dear Frank would change all of these solemn flowers into sunshine. Oh, why do I not hear from his mother? She certainly can write. I wonder why my letters are not answered. Surely, I cannot remain in this country a month longer. The aching of my heart will not permit it. I must confess my trouble to my dear old grandfather."

That evening Edith dropped at his feet and told him all. The kind heart of the old gentleman was deeply moved.

"My little ray of sunshine is not alone for me but for others as well. The lone lover in the far-off land needs you more than I. So, go to him, my little comforter; but I will look for you again when you are happier than you are now. I knew that a trouble was gnawing away at your heart."

To be thus easily freed caused the unhappy girl to shed tears of joy.

In less than a week Edith and her father were on their homeward way, each wondering why they had not heard from their loved ones or from anyone to whom they had written.

We will now return to Frank and his mother. We find them quietly seated in a little farm-house, only a short distance from the old homestead. Here in seclusion they have lived over two months. A month's confinement at the asylum convinced the people that Frank Lawson was not dangerous, thus discharged him through the pleadings of his mother.

"Mother, I'm tired of this dark monotonous life," spoke Frank discouragingly, looking out to their little garden; "and still, this solely domestic way of living is far preferable to the asylum. If I could only regain my natural vibration I might hear and see the things that exist outside of these material surroundings. Then this desolate place would not seem so lonely, and I too might know what my fickle pretended friends are doing. Through my mediumship they gained their independence, but how soon we were forgotten when they reached their goal. If you could only be entranced as you were in our pleasant little cottage, I might get some information through your gifts. But here we are as two outcasts and without mediumship—all from the effects of wrong control and blind churchianity. If I could only throw off these dark condition received during my confinement! Then, dear mother, we would soon be out of this location. My friends in the West would be glad to have me return, resuming my spiritual work."

At the close of this sentence, Frank arose and kissed the silent face of his mother.

(To be continued.)

Much of a woman's character may be read in the style and trimming of the hat she wears.

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MISCELLANEOUS.

DUAL PERSONALITY.

Interest in the Nan Patterson trial in New York has been transferred to the trial of George Wood in New Jersey. And for genuine newness this case bids fair to outlive all its predecessors. The resourcefulness of criminal lawyers has long been recognized, but the public was hardly prepared for the actual Dr. Jekyll and Mr. Hyde tactics by which the lawyers of George Wood seek to save him from the gallows. However, these lawyers must be given credit for the ingenuity which they are showing, in utilizing the newest theories of science concerning the subject of dual personality.

It is alleged that George Wood had a dual personality and that he had no recollection of what occurred to him for several days including that on which the murder of Williams took place. It is not an exact case of Dr. Jekyll and Mr. Hyde, for the latter's dual personality was produced by resort to a certain drug. It is, rather, a claim based upon the new psychology which boldly claims that there is every reason to believe that there is such a thing as multiple personality.

The apparent lapses of memory in persons accused of crime are the most familiar features of criminal prosecution. Indeed, it is the rule that such persons are quite unable to remember anything that tends to incriminate them, while the minutest detail of events that tend to exonerate are remembered with a freshness and accuracy that is astonishing. Such apparent lapses of memory can be explained by disinclination to tell the truth except when it is of advantage to the accused to do so.

Dual personality may have many meanings. The students of psychology who recently visited the insane asylum found Napoleon Bonaparte, Jesus Christ, Queen Victoria and numerous other great and good, dead and gone personages incarcerated there. These people are lunatics, of course, and they are shut away from the public because an insane man or woman is considered dangerous to life and property. Dual personality seeks to make a distinction between the genuinely insane and those persons who imagine themselves to be other than they are and carry out that impression consistently without giving any evidence of unsound mind. The person is sane on all questions but one. This may or may not be the truth in the case of Wood, as his lawyers claim, but if "Wolf," who is the "Hyde" in the case, is a willful murderer, is he not, then, too dangerous to be at large? But his attorneys claim that if "Wolf" the guilty self were punished, Wood the innocent man would suffer the penalty as well. Then according to the letter of the law, since "it is better that ten guilty men should escape than that one innocent man should suffer," the attorneys claim that "Wolf" must go free.

The Court confronts a knotty problem, because of the inventiveness of the criminal lawyer. No sooner does he overwork insanity and hypnotism than he speedily turns to dual personality. But if we are not mistaken, there are a few hard-headed people who will object to men and women who have dual personalities, one of them criminal, running around loose.—Columbus Post.

Do Your Duty.

All work should be done with the heart as well as the hand. No man can afford to sacrifice his future happiness by having a calamity traced to him through shoddy manufacture or bad work—done simply for the money that is in it, and not for the utility that is expected out of it. The mechanic who does imperfect work consciously to stimulate trade is responsible for the health and life sacrificed to attain the end in view. Every man should do his duty conscientiously, whether for a brother in the same line of work or a millionaire. Selfishness is the cause of all the misery in this as well as in the future life. Love, duty, and honesty make heaven, both here and there.

Li is a popular name in China—lying a popular habit.

From N. S. A. Home Office— Mediums Relief.

It gives me pleasure to inform you that, as we have still quite a sum to raise before the thousand dollars for the Mediums Relief is secured, our kind friend who promised the other thousand, has extended the time limit to July 1st—by which date however, the fund will be absolutely close. With this concession and the aid of our generous friends who have not as yet contributed to the fund, but who may do so by the last of June, we believe the full amount called for can be secured. Now, dear friends, those of you who have not yet sent your donations, please do so as soon as possible, remember we have but one month in which to succeed, and that the poor mediums need your aid, a little from your purse can go a great way in helping the unfortunate and forlorn, we count upon you, all who have been blessed by the spirit-world, we appeal to you to send in your mite and your blessings will be increased a thousandfold.

As our missionaries say, this Mediums Fund is not as widely understood as it should be—it would be if Spiritualists more generally read the papers—it may be in order to hereby state that it is the aged and well nigh helpless who are on the pension list of the N. S. A., some of our pensioners are cripples, one blind and two others nearly so, the monthly pensioners are Mrs. A. L. Chamberlin, Mrs. Jennie L. Webb, Mrs. A. Angell, Mrs. M. E. Wright, Mrs. E. Cutler, Dean Clark, Abram James, Mr and Mrs Jaqua, Lyman C Howe, B F Clark, Belle Bush—from June 1st—these dear, aged veterans have all seen many long years of hard service for the spirit world, most of them have passed seventy-five years and a number are over eighty. In addition, the N. S. A. supports Henry Slade at a Michigan sanitarium, paying for his board, medical care and clothing.

With the record of the N. S. A., and its management, it would seem that no defense of the uses made of the Mediums fund is necessary, yet it is cruel to hear remarks from some who give nothing to the fund, that if they knew the money would go to the mediums they might give something—this raises the question if they really would give, or if they but thus excuse themselves for not giving to the poor. Our books and reports are open to the public; the financial accounts are given at every convention and printed in the spiritual papers; the editors of those papers are friendly to the N. S. A., and contributors to the Mediums fund, is it likely they would aid in any nefarious work or help any Cause they had no confidence in? Our Board is composed of honorable people, who themselves contribute largely to this benevolent work.

The following little list belongs to that printed last and completes report to May 1st: F. M. Whorley, \$1; Fred Bruner, 1; W W Hawkins, 1; Adele M Porter, 1; Mrs A P Osborne, 1.35; Chas Holkirk, 1; Mrs A Chidester, 1; Jacob Nowark, 1; Friend of the mediums, 1.

The list from time of our last report to July 1st will be printed in full when the list closes.

With cordial greeting to all friends: MARY T. LONGLEY, N. S. A. Secretary, 600 Penn. Ave., S. E. Washington, D. C.

Low Rates for Decoration Day.

On May 29th and 30th, the D. A. V. & P. R. R., will sell reduced rate excursion tickets, good returning until May 31st. For particulars see ticket agents. It

New York State Convention.

The 9th Annual Convention of the N. Y. Association of Spiritualists will be held in Empire Hall, Syracuse, N. Y., on June 2d, 3d and 4th to which all members, also all Spiritualists and Liberals are most cordially and earnestly invited.

A number of good speakers and mediums will be present. Choice music will be rendered, and elocutionary readings given by our talented elocutionist, Miss Victoria C Moore, of Dryden, N. Y.

Arrangements have been made at the Empire Hotel for reduced rates to all delegates and visitors.

Let us all endeavor to make this the most interesting annual meeting held.

HERBERT L. WHITNEY, Sec'y
35 Irving Place,
Brooklyn, N. Y.

President Barrett Doubly Stricken. Father and Baby Pass Away Within a Day of Each Other.

The kaleidoscope of time brings its round. A few years ago, H. D. Barrett, as editor of the Banner of Light, wrote a notice of the transition of my father, and today I am called upon to perform the same sad duty for him, in the case of his father.

LEVI P. BARRETT.

In the transition of Levi P. Barrett, Canaan, Me., has lost one of her representative and most progressive citizens, as he was interested in everything that pertains to the welfare of a community.

He was born at Canaan, Me., November 25, 1828, and was therefore 76 years, 5 months and 18 days old at the time of his transition, having been born into earth life and into spirit life on the same farm, which his grandfather took up in 1805, and where he lived sixty years out of his 76.

He was married to Lucretia J. Merrow, in 1855, and had he lived until July 30th would have celebrated his golden wedding.

He has always been in the advance guard of reform movements, and was prominent in his circles as an abolitionist, and a staunch supporter of the ideas of Lincoln, and those who were classed with him. While he has affiliated with both political parties, he has not failed to speak in no unmeasured terms of any defect in their line of action, having had the typical New England idea of the principles advocated by the patriot fathers.

It has always been his wish to pass from earth life suddenly, and it was gratified. On May 13th he had been engaged in his usual farm work, and had gone fishing with his son-in-law and grandson, on Lake George. On his return he was planning his work for the morrow when he leaned his head on his son-in-law's shoulder, and bade farewell to earthlife. A great heart had ceased to beat.

In religious matters he was a devout Spiritualist, having become interested in the subject some thirty years ago, and was a strong supporter of the State Spiritualist Association and of the National Spiritualist Association, members of his family being prominent officers of each.

All of his children were at the old home at the time of his transition excepting H. D. who was in Texas. He immediately started for Maine to help pay his last respects to the earthly remains. Four children and the devoted wife and mother remain to mourn the loss of the earthly presence, to whom the sympathies of the people will go out in their hour of trial.

The funeral services were held at the village church May 19th, being in charge of the Odd Fellows and Grange, and the address was delivered by his son, Harrison D. Barrett, it having been the expressed wish of the deceased.

BABY BARRETT.

While the shock of his father's death was still on came the news that Baby Barrett had been afflicted with pneumonia, and that little life was wafted away to join its spiritual presence with that of the little sister who had preceded her.

Our sympathies go out to the stricken father and mother. Words have little potency in such cases.

W. H. BACH.

The Baby Barrett Spread.

The transition to spirit life of Baby Barrett necessitates a slight change in our plans. We have decided to continue to receive names for the book which will be sent with the spread together with all the letters received to Brother and Sister Barrett in memory of the risen little one. This book will be open until July first for any names accompanied by a dime for each name.

Three fourths of the money will be divided between the Morris Pratt Institute and the Mediums Relief Fund.

One fourth remains with the ladies who made the spread, and who pledge themselves to use their share to advance the cause of Spiritualism. We have received up-to-date thirteen dollars and ninety nine cents, and have forwarded \$5.00 to each of the above named Institutions.

Now friends let us have a "silver shower" during the month of June and raise a large fund for these wor-

thy causes in the name of Baby Barrett.

Mrs. A. E. Baird of Elyria, takes the spread to the convention at Ashtabula, where it will be exhibited and names and money secured during the convention. With her endorsement of us you have no need to doubt our honesty.

As Mrs. Gott is a dressmaker and very busy send all further communications to

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondents" or "subscribers" given in one line to the editor. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

N. Y. State Convention, June, 2, 3 and 4.

Mrs. Marian Carpenter has returned from Cuba.

The camp at Winfield, Kan., convenes from July 15 to 25.

W. J. Colville may be addressed 1649 Everett st., Alameda, Calif.

Don't forget the N. Y. State Convention at Syracuse, June 2d, 3d and 4th.

Spiritualists meetings are now being held in Chattanooga, every Sunday evening.

A medium writes: THE SUNFLOWER certainly leads in the new thought of Spiritualism.

The Kansas State Spiritualists will meet in convention at Topeka on the 9th, 10th and 11th of June.

All Spiritualists of N. Y. State are invited to the Convention at Syracuse on June 2d, 3d and 4th. Come, and bring good cheer!

Among the speakers at Haslett Park Camp will be Mrs. Marian Carpenter, G. W. Kates and Mrs. R. S. Lillie. Camp opens Aug. 5th.

Mrs. Milton Rathbun writes: THE SUNFLOWER is a welcome visitor, and I hope it may win the success it deserves.

A worker in the cause, renewing, adds: Imagine every advanced Spiritualist would want THE SUNFLOWER in order to keep up with the highest thought in the philosophy and science of Spiritualism.

Mrs. Grafton of Florida writes: I take THE SUNFLOWER and other papers. But give me the sweet little SUNFLOWER. It is not so large, but it is so sweet and the reading matter is educational. It is surely inspired.

The Daily Journal of May 19, of Excelsior Springs, Mo., says: Last evening the guests at the Topeka House were treated to an entertainment in psychology, and spirit messages which proved to the audience without a doubt that intercommunication does exist between this earth planet and other planets. Mrs. McHenry says all planets are peopled.

Dr. J. C. Barnes of Indianapolis writes: I am pleased to say that the society of Progressive Spiritualists is in a healthy condition, commencing with its name, under the efficient management of Bro. C. S. Allen its president and other as good officers and Sister Compton, a very pleasing and entertaining speaker lectures for us every Sunday evening to fairly good audiences. The "Golden Rule" Ladies Aid is doing excellent auxiliary work with its socials.

Eugenia Robie, secretary First Progressive Spiritual Society of Watertown, N. Y. writes: Another month has rolled by, leaving in its wake only such as can result from one's concentrated efforts for the best. In every sense has May been the banner month of a very successful season's work, and when we think of parting with the one who has been instrumental in making it such, we appreciate more and more her true value. Mrs. Amanda Coffman's ability to cope with the various situations presented by the public, may be one reason why she has been such a help to us but we prefer to think of her sympathetic nature that prompts her to do so much for people, her unceasing efforts to keep our cause unsullied and the many other things we know of her disposition that to our minds help to make her so worthy a guardian of spiritual liberty.

Mrs. Kitty Ohmstead secretary H. P. S. of Buffalo, writes: The regular meeting of Harmony Circle Society was held at Stirling's hall 374 Connecticut St. Sunday, May 21st. The Guide of our speaker Mr. Chas. S. Hulbert took for his subject Glints from the Spheres. He said in part, the soul of man was the essence of all life. It was the product of nature that formed all things in the ratio of intelligence, and held to our view the beautiful Character of ourselves from the standpoint of Spirit. It framed from the spheres of life the intelligence of man into the highest and noblest of creative principles, and to it nothing was impossible in the harmonies of nature. It gave to man the right of immortality and eternity, and thru him sowed the seeds of a civilization that reached beyond the power of mortal to compute. It broadened out the halo of the past and made his future a reality of the senses. In the higher form of spirit. He also said that eternal energy was the price of life. To "standstill or retrograde was death. The force, gestures and the grandeur of this control's illustration, was beyond description. And all voted it the grandest Spiritual discourse they had ever listened to. Guide Foster's Psychometric readings were very fine and satisfied all, especially the strangers present. As our season wanes interest in our meetings seems to increase. Don't forget June 11th Mediums day afternoon and evening.

Our correspondent at Pittsburg, Pa., writes that Mr. G. W. Kates' recent address on "Haunted Houses and Haunted Lives" was reported in the Pittsburg Leader as follows: The speaker began by quoting J. B. Wiggins as follows: "In evil houses evil spirits dwell; The dead and living make that house a hell. In happy homes kind, loving hearts reside, And blessed angels with them there abide." The speaker said that all houses are haunted—some by good and others by evil spirits, both incarnate and exanimate. He said that nearly all lives are haunted by conscience. There are skeletons in too many closets. New houses and new modes of living are needed for nearly all people. Psychic truth is necessary to banish craven fear and debauched habits. The causes of evil not being properly understood, the profits of evil were overestimated. Haunting fears of poverty, toil, ill health and of death have made millions miserable and incapable. We have worshipped graveyards more than homes; and do not give flowers to our loved ones here with as much regularity and devotion as we supply their graves. Let there be less misery, fewer frowns and sighs; then less evil will enter in. The misery of the world's people is fearful! These are greatly caused by selfishness, ignorance and erroneous teaching. These result in hauntings that arise from temper, pride, appetites, heredity, hallucinations, delusions and obsessions. We cheat ourselves instead of God sending us temptations. We must not eat of the fruit that give us spiritual death—but partake of the life-giving elements that will create harmony in the relations of body, soul and spirit. "Know ye not that your body in the temple of the Holy Ghost?" The spirit of man should rule. Let it not be said that "the flesh lusteth against the spirit," but that between the flesh and spirit there is harmony established by righteous living. The future of humanity depends upon spiritual truth to banish haunting fears and the thrall of ignorance. All lives will be freed by love, Truth and good shall reign. Fears of God, devils, hells, delusions, evil spirits, death and after life will pass away. Spirit revelation has banished many doubts and despairs. Nature is a great wonder and worker—and we may safely trust to its results as being the effects of divine causes. Let us understand and apply. It is man's genius that discovers and makes it possible to evolve the beneficial.

The late Thomas B. Reed said: "But if I were to select the greatest triumph of the human race; if I were to depict the mightiest struggle we ever went thru, I would select our victory over the fear of the unknown and the undiscovered; over demons and witches and all the false gods, which mock when our fear cometh." This being true, let us goon discovering and banishing fears, until the human family shall be redeemed.

Mrs. Kates, as usual, gave spirit messages and description at each meeting.

The Pittsburg Leader says, concerning Mrs. Kates' lecture at the Spiritualist church: Mrs. Z. B. Kates gave a fluent address upon "The Prince of Peace." Every one should understand that a veritable God could not be incarnate in an individual. We are all children of earth, born by the same law and yet the divine is our mutual birth-right. As all children came into the world, so Jesus came. He laughed and played as a child. When in Egypt, he developed the inherited power of the spirit to lead him forth into a ministry of teaching and demonstrating. This law of the Christ is the universal principle of life. The same sun that shone in Judea shines to-day as brightly. The story of the Prince of Peace is one of song, of music and of poetry. I accept him as one of the Saviors—and I believe in his ministry, because it was the power of the Holy Ghost. If we do not preach Jesus as some others do, why should they call us anti-Christ? Surely, spiritual teaching and demonstration is not anti-Christ. Surely, God does not send us delusions to believe a lie. Jesus said: 'If you have faith in me, these works shall ye do.' Read the life work of Jesus, and then answer me as to who does the same work. Jesus was divine—and we are not, you say. But, we can all be divine—and all should be so born." The speaker dwelt upon conscience and the consequence of acts in relation to eternal life. The prejudices existing with reference to God and religion were dwelt upon, and some severe criticisms were offered. "We never have had a religion of love," she said. "The religion of the Prince of Peace is not in the world. We have had the anti-Christ, and now are only getting into the true Christ period. There is no need to fear God, for God is love. There must come the destruction of all creedalism that dogmatizes and denounces. The great sin is ignorance. We will not do wrong when we understand that we must positively pay the debt of responsibility. We cannot have Jesus pay it all—we must bear our own burdens. Thus, you should learn that the temple in which you dwell will be smirched by your errors and sins. 'Have the people ever truly known the Prince of Peace? Why, even the churches support the military spirit, and defend militarism. They organize their boys into soldier brigades. Many churches have been converted into arsenals. There is war in the souls of men—and our modern civilization perpetuates it. I see a future when all armies will be disbanded and the Prince of Peace shall reign.' She gave a brilliant exhortation for the development of the true Christ.

Dr. J. C. Barnes of Indianapolis writes additionally to former report of meetings:—There are a great many Spiritualists in Indianapolis, but many of them meet in parlors of private houses who do not attach themselves to the main society or church. I do not think it argues ill for Spiritualism however, to see so many little groups of Spiritualists. It shows an independence of thought and action which always accompanies progress. Spiritualists as a rule are reaching out for the new truth independent of authority. They cannot be turned by an institution or organization. In the dawn of progress, we see the disintegration of churches. The differentiation of thought develops new churches. New churches develop freedom of thought and action. This differentiates and disintegration of churches will go on till every man is his own church. This segregation is peculiar to independent thinkers of whom Spiritualists are classed. Thinking people cannot be held by authoritarian churches and hierarchies as are the less thoughtful and ignorant. Strong organizations or institutions are indicative of weak and enslaved minds to creeds, confessions, masters and authority of the votaries of them. Thinking men cannot agree on every thing, but they do on essentials. We cannot imagine the great world moves in thought like Spencer Huxley, Darwin, Tindal, Tolstoy, Prondhon, Kropotkin or the Poets as belonging to an

authoritarian organization and taking authority for truth instead of truth for authority, yet they do harmonize on essentials and do not antagonize others. So I say it is not an ill augury to see small groups of Spiritualists. It is only the ignorant, the enslaved that can be bound in a strong church. We should not despair because of disintegration of churches and differentiation of thought. There never was a time when investigation into new truths and phenomena was greater and good mediums in greater demand.

F. W. Martin, president Progressive Spiritual Society of Elyria, O., writes: We are still living, altho it has been rumored that our society had gone to pieces. The wish being the father to the thought, the harm done was not sufficient to put us into a complete trance. It is true we have gone thru a trying ordeal and a renovating process that almost exhausted us, but truth and right has again triumphed, and as a society we feel ourselves stronger today, than for some time past, being harmonious and united. Altho our number is a little smaller, our true comradeship and brotherhood has been cemented thru the troubles. In our crisis a few sincere and true friends stood nobly by the cause and gave encouragement and cheer, and with their moral support and thru the constancy of this little band we have been enabled, as a society, to weather the storm, holding our meetings regularly, twice each Sunday besides a number of midweek meetings for which we had such speakers as Brother Moses Hull, Miss Elisabeth Harlow and others. We have made no effort to gain new members in the past year, but here the unsolicited assurance of a number of true and worthy friends, that they are ready to come into our society before we open our fall campaign, and as this number far exceeds what we have lost from all causes, we have every reason to feel encouraged. It was extremely gratifying to have by far the largest and most intelligent audience in years, greet our old friends and appreciated workers, Mr. and Mrs. E. W. Sprague on Sunday evening May 21st. It showed that the people are interested and that if Spiritualists would work in harmony among themselves all speakers would have a fair hearing. The audience held interested for nearly two and one half hours, seemingly much interested in the many truths Brother Sprague brought home to them, as well as in the splendid work of Mrs. Sprague, whose guides gave wonderful tests of spirit presence and spirit guidance, both in the morning and evening.

Mrs. A. E. Miller of Akron, N. Y., writes: The search light of truth is with us. Those who have been blind to see the beautiful philosophy of Spiritualism are awaking thru the untiring and faithful efforts of our Pastor, Mrs. Atcheson of Buffalo, N. Y. The veil has been lifted and the light shineth. Her wonderful messages from the immortal side have proved beyond a doubt that life is eternal—that the dear departed can and do come, with loving messages for their friends who are still on the earth plane. Spiritualism in Akron is in its infancy, but we feel with Mrs. Atcheson as our teacher and guide that the light will be made to shine so bright and beautiful, that those who are striving and starving, for the truth will be made to see the beacon that shineth for all.

Titus Merritt of New York City writes additionally: It is quite time we had more meetings in this great city to advance the cause of Spiritualism, where our able advocates may be heard in connection with phenomena. This has been tested this last winter with the First Association of Spiritualists. Dr. J. F. Geddes formerly a Universalist minister in the west, first gave an inspirational invocation and address followed by psychometric readings by Mrs. Gaule Reidinger and the audiences were well pleased with both. Writer realizes that publishers of spiritual publication do invest their capital for the purpose of making money, but for the good of the cause and his appeal at meetings and seances to his audience, that it is a duty to themselves, to publisher and the cause that each one do their utmost to prevent publishers from losing money, either by subscribing or buying papers and distributing them. His persistent efforts has resulted in an increasing demand for papers and books. At a seance recently a photographer was present, the intelligent spirit named Pansy, materialized and was successfully photographed, when the flash came the form of Pansy levitated to the ceiling and immediately dematerialized. Again the two daughters of Mr. and Mrs. Moore, ages 9 and 4, were seated near the cabinet. Pansy came from the cabinet, stood by the girls and the 3 were photographed which disproved the opinions of some who thought Mr. Moore used his 9 year old daughter to represent Pansy, whose height indicated a child of 10 years while her able replies to question propounded indicated a sage of 3 score years. Mr. Chas McArthur of Brooklyn is deeply interested in the mediumship of Mr. and Mrs. Moore and who is especially interested in photographing forms as they come from the cabinet.

Transitions—Mrs. Jennie Stiles, Brockton, Mass.—Levi P. Barrett, Canaan, Me.—Baby Barrett, Boston.—Wm. Davis, Cleveland, O.—G. Dishart, Canton, O.—Mrs. I. H. Davis, Elria, O.—R. Pratt, Lowell, Ind.—Mrs. M. Landerkin, San Francisco.—Lulu Delena, S. F.—

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OFFICE OF
SUPERINTENDENT
CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1905.

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage, I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

A. F. MELCHERS, Lily Dale, N. Y.

SUNFLOWER

ORDINATION USAGES.

The following are extracts from the "Ordination Usages" of the N. S. A., which should be observed by members, lay ministers and mediums of this organization.

ON FELLOWSHIP.

Section 5 reads:

When any person in the Spiritualist ministry has been proven unworthy, with reference to conduct unbecoming a minister, his name shall be erased from the list of ministers kept at the headquarters of the National Spiritualists' Association, and all Spiritualist churches shall be notified of said action by letter, by the Secretary of the National Spiritualists' Association.

LAY MINISTERS OR LICENTIATES.

Section 1. Spiritualist churches, or societies, may at their discretion elect some one of their members to the office of lay minister, whose duty it shall be to lead the meetings of the church, act as speaker in the absence of the minister, when occasion requires, and follow such line of study and of work as will best fit him for full service in the ministry. All such elections shall be reported to the State Spiritualists' Association having jurisdiction over the State, or, where no State Association exists, to the National Spiritualists' Association, whereupon these bodies, as indicated, shall commission said parties as lay ministers or licentiates.

Sec. 2. All persons thus elected and commissioned should be chosen with strict regard to their ability to progress in the work, their educational fitness, and moral worth. No one can be elected and commissioned a lay minister who has not been a member of some Spiritualist church in good standing for one calendar year. After one year of service as lay minister, or licentiate, providing sufficient progress has been made in the line of education and unfoldment as a speaker, full ordination may be granted according to these rules and usages.

Sec. 3. No licentiate has the right to perform the ceremony of marriage, nor can he exercise the full prerogatives of a minister, until he has received legal ordination at the hands of a State Association of Spiritualists, the council, or conference of the spiritualistic churches called for the purpose, or by Ordination Commission appointed by the National Spiritualists' Association, as set forth in the usages of ordination on page 3 of this work.

MEDIUMS.

Section 1. All mediums for the production of physical phenomena and all others who depend upon seances or private sitting for a livelihood, who are members in good standing of some Spiritualist church and are known to possess psychical powers of a genuine nature, shall constitute the Associate Ministry of Spiritualism. None of these mediums under the law of the State are eligible to full ordination, but they may be commissioned by the State Associations, or, where none exists, by the Ordination Commission of the National Spiritualists' Association, as Associate Ministers, whose duty it shall be to render every possible assistance to the churches of which they are members and to administer spiritual consolation to those who may seek their aid.

Sec. 2. The faithful discharge of these duties shall, under their commission, entitle them to the protection of the local church, or society, to which they belong, the State Association of their State, and to the National Spiritualists' Association of the United States of America, in case of persecution, prosecution, or any injustice or indignity offered them because of their legitimate use of their mediumship. No medium of any phase shall be eligible to this branch of the ministry unless he or she is a member in good standing of some Spiritualist church, or society, and has been in full practice of mediumship for two calendar years.

Sec. 3. The satisfaction given by the exercise of their powers, as psychics, shall determine the fitness of mediums to receive commissions as associate ministers from the proper sources. This satisfaction shall depend upon the decision of a committee appointed by the Official Board of the State Association having jurisdiction, or by the Official Board of the National Spiritualists' Association.

Each seance shall be judged by itself, and no medium shall be condemned as unworthy because of one failure to produce phenomena of a positive character.

Sec. 4. Whenever a medium shall make use of his or her commission for personal gain only, or shall resort to fraud and deception, or shall be guilty of inebriety or some infringement of the moral law, his (or her) commission as associate minister shall be at once revoked by the State Association, or, where no State Association exists, by the Official Board of the National Spiritualists' Association, who shall, thru the Secretary of the National Spiritualists' Association, make the fact known to all Spiritualist churches, or societies, by letter.

WHAT IS SPIRITUALISM?

LYDIA J. MAUL.

Spiritualism! How much this word implies! Its echoes have resounded from shore to shore and wherever its dear old name is uttered comes an echo from the angel world. Its fullest significance so vast and far-reaching that scarcely can we impart its untold light and strength. Its grand and glorious light has permeated into the darkness and gloom, shedding its magnificent effulgence throughout the universe.

Today it stands as one of the greatest factors in existence which tends to alleviate suffering humanity and create a perfect harmony of peace and love on earth as 'tis in heaven. Spiritualism is a scientific religion, presenting a thorough practical philosophy of life, being proven, by positive evidence, thru its grand phenomena. It has given to the world proof of an immortal life stretching out beyond the confines of the grave. If there were no continuity of life, if the cessation of mortal life ended all, then would life surely be an ignominious failure.

It would matter but little whether or not we struggled to attain wealth, integrity, honor, etc.; it would matter but little whether or not we lived our lives in accordance with divine and natural laws, if this change, by many termed death were to end all. The soul of man strongly protests against annihilation or oblivion at the end of his earthly career for earth life is far too brief for opportunities for man's unfoldment and development of gifts with which he has been endowed. Consequently humanity stands in need and greatly requires a future existence and with the dawning light of Modern Spiritualism, came the proof of the Divine gift and inheritance of the birthright of immortality of every soul.

Spiritualism opened wide the portals of the great beyond from whence returned our loved ones, who had passed from earth-life, to a higher and more perfect expression of life, singing the glad tidings of life eternal, bringing messages of truth, love and wisdom, thus establishing proof of immortality, life beyond the grave. A real earnest life, one of progression, where truth yields its scepter, where peace, love and purity reign supreme, where all wrongs are made right.

With Spiritualism dawned a day of reason and light, the result of which, it has given us Nature's grand and glorious works instead of a man-writ bible of impossible and improbable laws and events. It does not hold out to us a heaven whose streets are paved with gold and whose gates are opened to a chosen few who are privileged to serve a personal God seated upon a throne of gold with crown and scepter, a god more tyrannical than any earthly ruler, who favors some of his creatures and condemns others to eternal and everlasting punishment. Spiritualism has proven the non-existence of the orthodox hell, done away with the atrocious Biblical doctrine of everlasting punishment and in its stead given us a life of reality beyond the grave, where flowers bloom in magnificence, where bright sparkling waters ripple over hill and dale, where song-birds join with the angel throng singing praises of the Father's love. Where the sunshine of God's Divine, tender, mercy and love radiates throughout eternity.

Spiritualism has given and shown to the world a condition of possible repentance and perfections of souls, where mortals who in earth-life were surrounded by unspiritual environments, subjected to struggles and sin of earth, who lived their lives in

darkness and gloom can be redeemed not through the blood of the crucified Christ, but through the divine wisdom and unflinching love of a just and wise Father.

Spiritualism teaches that we must save our own souls, that we must make right every wrong, that we cannot enjoy a perfect heaven until all darkness and sin have been eradicated, until through your own exertions you can progress out of the slough of darkness and gloom into the light of eternal day. It teaches that day by day we are building and preparing our home in the great beyond, that every word, every action either adds or detracts from its splendor.

That we must live nobly, unselfish and forgiving extending to the fallen and down trodden the hand of friendship and love, that we must keep our thoughts pure and holy, free from the lust of life, living our lives aright in the light of purity, truth and love.

If every person today would live their lives in accordance with the teachings and lessons of Spiritualism theirs would be of beautiful strength and character. If those who are Spiritualists today would but abide by the voice and counsel of the angel hosts, every day would add a bright star to the crown of your faith and instead of darkness and gloom, the radiance of God's love will reign supreme.

NEW YORK STATE CONVENTION.

To the Spiritualists of New York State, Dear Fellow-workers: In behalf of the New York State Association of Spiritualists and of its officers, I gladly extend to you greetings.

Knowing something of the interest you have taken in the movement, we desire to express our appreciation of your efforts towards the presentation to the world of the grand truths for which Spiritualism stands and which make for the uplift and betterment of the human family.

The larger interpretation of life and its purposes, the newer and more beautiful conception of death and the after-life, the liberalizing of pulpit oratory and the softening of creeds, are some of the first fruits of Modern Spiritualism.

Fifty-seven years of frequent intercommunication between the two worlds has accomplished much, but as yet we are only on the threshold of spiritual unfoldment and have only caught a glimpse of the wonderful possibilities which loving cooperation between the disembodied and the living has opened up to the children of earth.

Mediumship in its varied forms has been, and will continue to be, the avenue through which mankind is inspired to give these advanced teachings.

It furnishes the only positive proof of continuity of life; and since Spiritualists are the natural guardians of mediumship and of the open doorway between the two worlds, the trust thus placed in their keeping is one of vast import to the human race.

All of these things appeal to me and impress me with the largeness of the work that confronts our State Association and its auxiliaries and I trust our coming Annual Convention which is called to be held in the city of Syracuse on the 2d, 3d, and 4th of June, will deal wisely with these and the other important questions that may come before that body, to the end that our beloved cause may take its proper station in the front ranks of reform movements.

We need in that convention the combined wisdom of all Spiritualists in this great Empire State, and I urge not only that all societies be fully represented, but also that a large representation of individual members and Spiritualist workers come and participate in the deliberations.

Most sincerely yours,
H. W. RICHARDSON,
Pres. N. Y. State As'n. of Spiritualists.

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